

DIVINITY IN ORDINARY  
OR THE  
**GOSPELS EXCELLENCE**  
AND

The PREACHER's frailty,

Represented in a

# SERMON

Preached at the Funeral of  
Mr RICHARD GODDARD

late Minister of the Parish of

St GREGORIES by Pauls;

Who died on Thursday the 12th of May 1653. and  
was buried on Monday the 16th day of the same Month.

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By NATH. HARDY Master of Arts, and Preacher  
to the Parish of Dyonis Back-Church.

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MATTH. 13. 52.

Every Scribe instructed for the Kingdom of Heaven, is like unto a man that is  
an husbandman, which bringeth forth out of the Treasure things both new & old.

MATT. 13. 44. Knowing that shortly I must put off this my Tabernacle, much  
as our Lord Jesus Christ hath shewed me.

Sacra Scriptura utilitas Christiorum, Thefauos Ecclesie, iuvare animorum.  
Ubique in eis veritas regnat ubiq; divina virtus irradiat, ubiq; par-  
duntur humano generi profunda. *Cassiod. de script. s. 15. &c. 15.*

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May 20. 1653. 7. 7. 1653.

DIVINITY IMMORTALITY  
OR THE

GOSPELS EXCERPTS  
AND

The Preacher's Manual

# SERMON

ON THE GOSPEL OF MATTHEW

BY JESSE HARRIS

WITH A HISTORY OF THE AUTHOR

BY JAMES P. COOPER

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To the Worshipfull

**ROGER PRICE, Esq;**

The upper and the neather Springs of the  
Water of Life.

Worthy Sir,

 Well know how unworthy this slender Discourse was of those judicious eares which vouchsafed it the hearing; and I surely cannot but much more judge it undeserving a publique view: So that if ( besides friends importunity perswading ) the fear of an abortive birth to have been brought forth by some unskilfull Notary, had not enforced me, it should have been buried in privacy.

Being thus necessitated, and thereupon advised by you and others to this unwelcome task, I knew not any fitter then your self to whom I should present this Dedication.

How cordiall a welwisher, and forward an encourager you have alwayes been of the Orthodox Clergy, all that know you will assert, and in particular what an ardent affection lodged in your bosome and flamed forth in your expressions towards your Reverend Minister was abundantly testifized both in his life and at his death, whilest in his life you were one of the first in providing for his comfortable subsistence, and at his death you took care for his decent buriall, desiring that your house might receive him when dead ( which had so often entertained him alive ) from whence he was

## The Epistle Dedicatory.

honourably attended to his grave.

*I doubt not but there were many other worthy Gentle-men of your Parish, to whom this deceased servant of Christ was much engaged; but I hope my Ignorance of their persons will be a sufficient Apologie for my silence. With you (Esteemed Sir) I have had by his means the honour to be acquainted, of whom therefore I am bold (especially for his sake) to desire the Patronage of this Sermon.*

*What hath suspended the Publication since I last saw you, I am confident you have already heard; a disease not much unlike that which snatched away our dear friend, but from which God was graciously pleased to deliver me: Thus is his wisdom sometimes pleased to let the barren Fig-tree stand, whilst he plucketh up the fruitfull Vine.*

*His race is now run, and he is gone to Rest; his work is finished, and he bath in part received his Wages; Weep not for him who is already entred into joy, rather rejoice, that though he be gone, God bath sent you another, one eminent both for Piety and Learning, in whose converse I doubt not but you will finde much content, and by whose labours I hope you will reap much profit.*

*And now Sir, I commend you to God, earnestly imploring the continuance and increase of all externall and internall blessings upon you, in your own person, your dear Consort, aged Father, hopefull children, till at last he crown you all with eternall happiness. I take my leave and subscribe myself,*

Your cordiall Friend

and Servant,

NATH. HARDY.



## The Text.

2 COR. 4. the former part of the 7 verse.

*But we have this Treasure in earthen  
Vessels.*

**T**he losse of a good man, especially a good Minister, and most especially in bad times, is a just ground of deep sorrow. A faithful Ambassador of Christ is a common Stock, in which many have a share, a burning Lamb by which many are enlightened, good reason the exhausting of such a treasury, the quenching of such a Light, should be matter of doleful complaint. Besides, when Gods wrath is flaming, who but a Moses should stand in the gap? When horrid impieties are reigning, who but an Ezekiel should warn the people? And when heresies are raging, who but a John should defend the truth? And shall it not affect our hearts with grief, when such as these are taken away? No wonder then if when Elisha 2 King 2,11,12 seeth Elijah carried away from the earth in a fiery Chariot by a whirlwind, he crieth out, My Father, my Father, the Chariots placatur populo and the horsemen of Israel: If when Samuel dieth all Israel tur Deo prosp. gather together and lament for him: Finally, if when the devout contempts gave up the ghost in Jerusalem, the Church uttereth that mournful sigh, Behold, O Lord, for I am in distress.

This (Men, Fathers and Brethren) is the sad occasion of this solemn and sorrowful Assembly. A Cedar is fallen

1 Sam. 25,1.  
Lam. 1,19,20.  
Zech. 11,2.

len, well may the Fir-trees howl, a bright Star is removed from our Horizon, well may darknesse cover this Hemisphere: I could willingly now give scope to mine and your passion that we might sit down a while in silence, and only by the language of our tears speak our sense of this heavy losse. But all passions, especially that of grief, need rather a Bridle then a Spurre. Affected we may, we ought to be with his death, but as a publick, not as a private detriment, and that not in an extream but moderate measure. And so much the rather, considering that it is no new nor rare thing. Your Fathers, where are they? and the Prophets do they live for ever? is the Prophet Zecbarie's Question, putting it out of Question, they do not alwaies lyue, but are like with others, subject to mortality; nor have the Ministers of the New Testament though employed about a more excellent Ministratiōn, any greater priviledge as to exemption from death then those of the old, Apostles as well as Prophets are under deaths tyranny: So much St Paul here intimateth, when he saith, But we have this Treasure, &c.

Zech. 1.5.

Facit hoc propter  
ter p̄seudop̄f-  
s̄los quibus  
hoc erat in  
consueto ut ex  
afflictionibus  
ip̄sius argu-  
mentum cape-  
rent vilipen-  
dendi ip̄sius  
ministerium.  
Mus. in loc.

The first word of this Text is *But*, a *But* which the Apostle puts upon himself and fellow-Apostles, yea and all the Ministers of the Gospel. In the fore-going verses we finde him extolling his Ministry, and vindicating his fidelity in the discharge of it; here he interposeth, a *But*; not a *But* of scandalous impiety, this could not be charged upon him by any. *Ob that all Ministers lives were so ordered, as no But of this nature might be obserued cast upon them.* The *But* here intended is only a *But* of natural frailty, humane imbecility, and the worlds unjust ignominy: These were the things the Apostle well knew the false teachers would upbraid him and his brethren with, and therefore he prevents them by a voluntary Concession that so it was, yea fit it was that so it should be for the advancing of Gods glory, that whilst their message was honourable themselves should be contemptible, *But we have this Treasure in earthen vessels:*

In which words we have a brief yet exact Delineating both of the Gospel, and the Preachers of it, and both by a double Character.

The Gospel is characterized by { A Metaphor commanding, in the Noun Treasure.

{ A Term discriminating, in the Pronoun this.

The Preachers of the Gospel are represented by { A word of description, in the Substantive, vessels.

{ A word of diminution, in the Adjective, Earthen.

There are as four Keys by which I shall endeavour to unlock the Treasure of this Text, as four Vents by which the Vessels of this Scripture emptieth its divine liquor, In the opening of which I shall strive that my Discourse may keep even pace with the time, I hope your Attention will keep even pace with my Discourse, and then I doubt not but that through Gods grace we shall be richer by this Treasure, and these earthen Vessels will help us somewhat nearer Heaven. And so I begin with the.

Delineation of the Gospel, and therein the.

Metaphor, commanding, Treasure. To finde out the Kernel enclosed in the shell of this Metaphor, we must consider a three-fold reference that may be made of this word to the preceding.

Some referre it to the end of the former verse, and understand by this treasure *The knowledge of the glory of God in the face of Jesus Christ.* This is that which there he compared to Light, and here to Treasure, two Metaphors though different yet consonant, Light being a most precious Treasure, and as Treasures are kept, so Lights were wont to be carried in earthen Vessels. And well may the knowledge of God in Christ be compared to both, for its resplendency a Light, for its opulence a Treasure, such a Treasure as must be a Light not locks up in our own breifs, but shining forth to others, such a Light as is a Treasure of invaluable and incomparable worth. Our Apostle elsewhere expresseth so high an estimation of this knowledge of Christ, that he accounts all other things, whether worldly fruitions or Jewish observances to be *nothing* but

*Gener. i.*

*Partic. i.*

*Vers. 6*

*Thesauro Sa-*

*cramentum*

*significatur,*

*Dei in Christo*

*quod fidelibus*

*erogatur, incre-*

*dulis abcondi-*

*tur. Ambros.*

*Anselm. in loc.*

*De lumine qua-*

*lluxerit Deus*

*in cordibus.*

*nostris ad illu-*

*minationem*

*agnitionis glo-*

*ria sue in per-*

*sona Christi*

*Tertul. de*

*Refus. carnis*

*c. 44.*

*only phil. 3.*

only uselesse but hurtful so far as they kept him from Christ, and ~~qui~~ quasi ~~qui~~ as offels which we throw to our dogs, or ~~qui~~ quasi ~~qui~~ those base excrements which Physicians force out of the body by their purging: things not to be valued but despised and loathed in comparison of this. And no lesse is that value which our blessed Saviour himself puts upon it, where he saith, *This is life eternal to know the only true God, and Jesus Christ whom thou hast sent. Life is the best Treasure in Nature, Eternal is the best of lives, how great a Treasure must the knowledge of Christ be which is Life eternal?*

John.17.3.

verf. 1.

*Theſaurum u-  
erat muuſſib⁹  
reditum à Deo  
hoc eſt ipſum  
ministerium E-  
vangelii. Eſt,  
in loc.*

a Tim.3.1.

Rom.3.2.

ver.3.

Secondly, Others take the reference of *Treasure* here as remote as that ~~παροια~~ Minister, mentioned in the first verſe. Indeed the *Ministry* and *dispensation* of the *Gospel* in a choice and precious *Treasure*, upon which account the Apostle elsewhere calls it, ~~παντοποιησις~~ a worthy work. A work it is to which is required both *Authority* and *Ability*, and therefore in respect of the former it is an Honour, of the latter a *Treasure*. The old verſe tells us,

*Dat Galemus opes dat Justinianus honores.*  
The *Law* brings Honour, and *Physick Wealth*, but in a divine ſense the *Ministry* hath both. A *Burden* it is indeed, but withall an Honour. A *Labour* it is, but withall a *Treasure* for the edifying and enriching of the Church. This *Treasure* Christ keeps under *Lock and Key*, only intrusting those with it whom he calls to, and furniſheth for it. As it was the privilege of the *Jews* above other Nations, that to them were the *Oracles of God committed*, ſo it is the prerogative of the *Ministers* above all other persons, that to them is committed the *Dispensation* of these *Oracles*. By which it appears, that they are no better then *thieves*, nay *sacrilegious robbers* who without immediate or mediate warrant from Christ assume this trust and break open this treasure.

Thirdly, I conceive we ſhall best understand the prime intent and full extent of this *Metaphor*, by referring it not ſo near as the fixt, nor ſo farre as the firſt, but to ~~επιγένετος~~ the

the Gospel, mentioned in the third verse.

Indeed both the other interpretations are fully included, and may be fitly reduced to this, since, on the one hand that Ministry is Principally in respect of the Gospel, hence it is that we are called the Ministers of the New Testament, and our commission is to preach the Gospel, and the English translators have not unfitly at once rendered and unfolded that *νοεῖται* St Paul speaketh of to be dispensation of the Gospel, for though hence Christ came not to destroy but to fulfill, we must not suppress but publish the Law, yet our chief errand is to promulge the glad tidings of Salvation in the Gospel. And on the other hand, it is the Gospel onely that revealeth the knowledge of God in Jesus Christ, τὰ ιωάννην τὰ διδόνειαν ἀπεκαλύψας ὁ θεοῦντος τὸν τὸ Θεόν γνῶσις. To them that search into the Mine of holy Writ is opened the treasure of the knowledge of God: And whereas the Creatures leade us to the knowledge of God the Creator, and the Law declares him as a Judge, onely the Gospel manifesteth him as a Redeemer.

The Gospel then is that which St Paul here primarily calls a Treasure. It is that Metaphor by which Christ himself represents it when he compareth the Kingdom of Heaven to a Treasure hid in a field, as it is said to be hid for its mysteriousnesse, so a Treasure for its preciousnesse. That we may see the fitnessse of the Metaphor, be pleased to take a view of the Analogie, and that in two particulars, to wit, the Nature and the Effectuacy of a Treasure, what it is, and what it doth.

First, if you enquire into the Nature of a Treasure, that definition may be a full answer, *thesaurus dicitur multarum rerum pretiosarum cumulatio*; A Treasure is an accumulation of many precious things, so that there are two things concur to Treasure, to wit, *preium* and *copia*, value and plenty, worth in the quality, abundance in the quantity. It is not an heap of straw or rubbish that maketh a Treasure, since though there is plenty, there is no value; no is it a single piece of silver or gold that maketh a Treasure; since though there is value there is not plenty, but many bags of gold and silver, or things of like worth fill up a Treasure. Both of these

<sup>2 Cor. 3.6.</sup>  
Mark 16.15.  
<sup>1 Cor. 9.17.</sup>  
Mat. 5.17.

Gr. Thaumaturgus  
Serm. 3. in An-

nunt. B. M. V.

Mar. 13.44.

Avend. in Mat.

we finde and meete with in the *Gospel*, no wonder it is set forth by this appellation.

1. The Truths and Doctrines contained in it are *choice* and *excellent*, as much worth as our *Souls*, as *Heaven*, as *Salvation* is; nay shall I go hither? look what worth there is in the *riches* of *Gods grace*, the *precious blood* of *Christ*, that may secondarily be ascribed to the *Gospel*, which discovereth and offereth both to us: no wonder that the *Greek Fathers* compare the verities of the *Gospel*, to *precious stones*, and our *Saviour* to a *Pearl of great price*, and the *Minister* in this respect is called a *Merchant of invaluable Jewels*. If you please to take a view of those several things to which *Gods word* in general is compared, and which may much more be applied to the *Gospel* in particular, you shall finde its worth set forth by a very observable gradation. The *basest metal* to which it is compared is *silver*, and yet that is *precious* in comparison of *lead* or *brasse* or *iron*; *silver refined from its drosse* is of farre more worth then as it is taken out of the *Mine*; and it is resembled not only to *silver*, but *silver purified in the fire seven times*; *Gold* is yet of more value by farre then the most *purified silver*, many pieces of *silver* are not equivalent to one of *gold*, and yet all *gold* is not of a *worth*, but this is *more desirable then gold, yea then fine gold*; *Rubies* are of more account then *gold*, and yet the *wisdom* of this word is *more precious then rubies*, nay that whatsoever else is accounted *precious*, as *Pearls*, *Diamonds* and the like may not be left out, there is annexed a comprehensive expressiōn, *All the things thou canst desire are not to be compared to her*.

2. There is no lesse variety then excellency in the *Gospel*, *& μονοδύντη δόγματα ἀπλε πονιλα καὶ πολυτρόπα*; the Doctrines of it are manifold, and of divers kindes, yet all profitable whatsoever is to be known by us concerning *God*, *Christ*, our selves, *sin*, *Righteousnesse*, *Happinesse*, is here delivered, here are welcome *Councils of virtue*, *righteous precepts of duty*, the *precious promises of mercy*, and the *sweet comforts* of the *Holy Ghost* presented to us. In respect of its *Commandments* and *Precepts*, I may well call it (to use *Saint Basil's* phrase)

phrase) *τινα την αγρον ηδειγματιν, a plentiful promptuary of good documents. What is it (oh Christian, to follow his expressions) thou mayest not learn hence? the measure of patience, the manner of patience, perfection of prudence, sweetnesse of temperance, exactnesse of Justice, and magnanimity of fortitude. All moral vertues, and all theological graces are both described and prescribed in the Gospel. In respect of its comforts and promises, I may well (to use Isidor's comparison) resemble it to a large and pleasant Garden, replenished with variety of fragrant flowers, yielding as it were an heavenly Nectar, which will revive the soul in the saddest distresse. Whatsoever Relations of life thou art placed in, here are fit directions to guide thee. Whatsoever condition of misery thou maist be cast into, here are full consolations to support thee. Well might St. Chrysostome say, *καθιστη τὸν θεοπόντα μεταξὺ τῶν παραπλεύτων τῆς οὐρανίας καταπλήσσειν*, the holy Scripture is an ever over-flowing fountain that cannot be drawn dry, and an inexhausted Treasure that cannot be emptied. To this purpose tend those resemblances of the Law, made use of by David, and no lesse justly applicable to the Gospel; it is not only better then gold and silver; which are things of value, but thousands, which implieth abundance; and again comparing it to all riches and great spoil, both which contain in them Multiplex genus, all sorts of valuable Commodities, Sheep, Oxen, Lands, Horses, Garments, Goods, Money, and the like; thus are all sorts of spiritual Riches, yea abundance of each sort to be had, as in the Law, so in the Gospel.*

Secondly, As to the Efficacy of a Treasure, what will it not do? The Latine and our English Proverbs both assert this, *Pecunie omnia obedientiunt, Money answers all things*, especially where there is plenty of it, Food, Raiment, Lights, Physick, Armour, are all to be purchased by a Treasure. All this is most true of the Gospel. The Spouse speaking of Christs lips, saith, *They drop as the honey-comb, In favo mel & cera latent, quorum altero pascimur altera lumen accendimus, sic in sacris Ph. Carpatis, literis futavissimus cibus animi & lumen mentis insunt, As in the honey-comb there is honey to yeld nutriment and wax to give light:*

Basil in Psal. I.

πάντα γένη μάρτυρες  
την ἀνθετικὴν τὸν  
μεταλλεύματος  
& τὴν διάνοιαν τὸν  
τὸν κακοῦ, &  
παροποτῆς τὸν  
εροπόντος τὸν  
λόγον & ματαρίδα;

Basil. ibid.

λαμπάδες εἰσὶν  
διὰ τοῦτον τὸν ε-  
ρατὸν τὸν εἴκοσι  
μητρὸς εἰκόναν.

Isid. Pol. I. 3

Epist. 23. 8.

Chryl oft hom.  
3. in Gen.

Psal. 119. 72.

14  
Avend. ibid.

162.

light : so in the Scriptures (chiefly the Evangelical) the soul bath food and the minde light, What an Egyptian King caused to be writ on the door of a well-furnished Library ~~in Larpas~~ is fully verified of the Gospel, whence may be selected the best, nay the only Receipts to cure a sin sick person. Finally, no such Wardrobe as this wherein are to be had the Robes of Christ's Righteousness, and the Ornaments of the Spirits Graces: no Armoury like this, where all both offensive and defensive weapons against our spiritual enemies are to be found. In a word, what ever the wants of a Christian are, he may by the Gospel finde a suitable supply ; very justly then doth this Metaphor of a Treasure belong to it. But yet this is not all that concerning the Gospel excellency, as there is an Analogie, so there is a Discrepancy, as in these the Gospel and a Treasure do agree, so there wants not other things wherein the Gospel doth far exceed all Treasures ; to which end cast your eyes on the

Musc. in loc.  
2. Term discriminating, *Non simplicitur thesaorum, sed hunc inquit thesaorum habemus*, he doth not barely say, we have [A] but emphatically [This] Treasure, to intimate that the Treasur. of the Gospel is farre different from and transcendent above all other Treasures, which that it may the better appear, take notice of the Antithesis in these several particulars.

1 Other Treasures are from below, this is front above, those are dig'd out of the Bowels of the Earth, this is sent from Heaven; what are gold and silver but white and yellow earth; the sands and the rocks are the habitation of pearls and jewels but the things of the Gospel are, and therefore so fitly called by our Saviour heavenly things.

2. Other Treasures are transient and perishing; St Peters epithete is, corruptible gold and silver; Solomons observation is, that riches take them wings and flee away, and therefore as they are got with care, and kept with fear, so many times lost with grief; but this Treasure is lasting and permanent, the truth of it inalterable, the goodness of it unchangeable, hence it is called the good part which cannot be taken away, the meat which perisheth not, and the word of the Lord that endureth for ever.

3. Other

Job. 3.12.

B:

Pet. 1.18.

Prov. 23.5.

Mk. 10.42.

ohn. 6.27.

Pet. 1.25.

3. Other Treasures are only of corporal use for the profit, comfort and support of the Body, and therefore it is they cannot make the possessor either wise or holy or happy. But this Treasure enricheth the soul with wisdom and knowledge, grace and holiness, whereby it becometh a means of happiness to him that enjoyeth it; by this it is the mind enlightened, the will inclined, the affections composed, the conscience quieted, and the inward man renewed.

4. Other Treasures though virtually they procure several comforts, yet formally and in their own nature they are but a remedy against poverty. Gold and silver in themselves have no feeding or cloathing or defending virtue, nor do they certainly and constantly procure those necessaries: Sometimes food is not to be had for money, nor is silver alwaies a defence. And yet further though it may get the things, yet it cannot give an efficacy to them, it may buy food but not a stomach, Physick but not health, Clothes but not warmth, Armour but not safety, Lights but not yes: Whereas this Treasure is in its own nature all these, and assuredly bringeth strength, wealth, ease, safety, and all spiritual blessings to them that enjoy it, it is such a Treasure as is withall an oracle in doubts, a shield against assaults, a Counsellor in prosperity, a Comforter in adversity, a light in darknesse, and a refuge in danger.

5. Other Treasures oft times become destructive to the possessors, it was a sore evil Solomon saw under the Sun, namely Eccl.5.13. riches kept for the owners thereof to their hurt, indeed both temporal and spiritual hurt accrueth frequently to men by their treasure; the golden ring hath sometimes lost the finger, and the bag of money exposed the traveller to danger; yet more often do treasures become nurses of vice, panders to lust, incentives of wickednesse, and the mammon of unrighteousnes, Prov.1.19. whereby they ruine the soul, and take away the life of the owners; in this respect it is that Salvian saith excellently of covetous men, *peritris simul atque perdentibus student hundinis,* they eagerly busie themselves in those merchandizes which Salv. conser. are not only perishing in their own nature, but destroy the Avarit.1.1. possessors, whereas this Treasure is altogether beneficial to them

Cor.2.16.

vers.3.

Rom.1.1.

Col.3.16.

Prov.3.16.

Deut.33.

Just. Mart. ad  
Gra. adhort. 2.

them that enjoy it ; indeed accidentally it prooveth pernicious, becoming to some a favour of death, but this is only to the rejecters and contemners, not to the receivers and possessors of it ; If our Gospel be hid, saith the Apostle in this Chapter, it is hid to them that are lost, and if any be lost to whom the Gospel cometh, its they from whom its hid by the devil and their own corruption blinding their eyes that they see not its worth, and thereby perverting their wils that they refuse its embraces ; but to them that believe and do it, it is a favour of life, a wel-spring of comfort, a means of their eternal well-fare.

Finally, Other Treasures may have the image of a King stamped upon them, such that coyn which had Cesars super-scripture, but this hath the image of God and Christ imprinted on it, being therefore called the *Gospel of God*, and the *Word of Christ* ; other Treasures are the blessings of Gods left hand, so it is said of riches and honours; but this is a blessing of Gods right hand ; so it is said of the fiery Law, and much more is it true of the Gospel : How much the right hand excelleth the left, so much this surpasseth all riches. In a word, other Treasures make the poor rich, but this ~~maketh~~ <sup>maketh</sup> the rich ~~poor~~ <sup>poor</sup>, maketh of mortal immortal, of men in some sense Gods. And now upon all these considerations the surpassing worth of this Treasure cannot but appear : So as we may truly say, Not all the Silks of Persia, Linnen of Egypt, Spices of Arabia, Silver of the West, Gold of the East, Precious stones of both the Indies, are severally, nay joynlyt able to equalize it. Well may this note of difference be annexed *This treasure*.

What therefore remaineth but that every one of us labour to have the same esteem of the *Gospel*, which St. Paul had, and which indeed it deserveth,

1. Let us account it our *Treasure*, and let that appear by doing in reference to the *Gospel*, as men do by *Treasure*.

How vehement and active are covetous mens desires after *Treasure* ! they spare no pains to get, nor have they ever enough of it, in their longings they are unsatiable, in their labours indefatigable. Such let our desires be after the knowledge

ledge of, and acquaintance with Evangelical truths : Let us not be satisfied without, no nor yet with the Gospel, but as we have it let us strive to have it more abundantly, according to that Apostolical precept, *Let the word of Christ dwell in you Col.3.16.*  
richly in all knowledge and wisdom.

Besides, what care have been to lay up their Treasure, when they have got it ? The Greek words in its Etymology signify as much, θυάβειος quasi *τίθησθαι τὸν τραύλον*, and in the Hebrew תְּהִלָּה a verb abscondit, the noun for *Treasure* cometh from a verb that signifieth to *hide*, there being nothing men more secretly and carefully lay up then their *Treasures*; yea what content do they take in viewing and recounting their bags, *Populus me sibilat at mibi plundo ipse domi*, said he in the Poet, The covetous wretch whilst scorned abroad pleaseth himself at home in his heaps of wealth. So let us lay up the Gospel in the Cabinet of our souls, and take delight in meditating upon the divine Truths contained in it, yea whilst we meet with reproach and persecution from the world, let us solace ourselves in the fruition of this *Treasure*. Herein let David's practice towards the *Law of the Lord* be our pattern in that excellent Psalm, wherein he expresseth a singular regard to Gods testimonies, *The words of thy mouth are better to me than Psal. 119. thousands of gold and silver: and again, My hands will I lift up vers.72. to thy Commandements which I have loved, and I will meditate 48. on thy Statutes: and again, I have hid thy word in my heart, 11. that I might not sin against thee: and once more, I have rejoiced 14. in the way of thy testimonies, as much as in all riches*

2. Since the *Gospel* is not only comparatively a *Treasure*, but superlatively *this Treasure*, let our estimation and affection towards it have a *This* upon it, beyond that we have or any can have to other *Treasures*. Indeed beloved, though *this Treasure* so far exceed all others, yet well were it if our love to it did equalize that to others ; the truth is, though it is far beyond, yet the most mens valuation of it is far short. What a shame is it that by us who call our selves Christians, earth should be preferred before Heaven, the world before Christ, gold before the *Gospel*? Oh let us blow up the fire, whet the edge, quicken the dulness of our

spiritual affection, that if possible, it may not only parallel but outvie our earthly desires, and with that wise Merchant in the Gospel, we may sell all we have to buy this Pearl.

And so much be spoken of the first part, the Character here given to the Gospel: I now pass on to those by which

The Preachers of the Gospel are represented, and therein the Word of description, Vessels.

The word both in Hebrew and Greek is many times taken in a large acceptation for Instrumentum an utensil in an house, or any thing that is used as the instrument of accomplishing any work, and so the Hebrew word is rendred, where we read of the instruments of cruelty, and the instruments of death, and in this sense it is true of the Ministers, they are instruments in the hand of Christ for the great work of gathering his Church; but most properly it signifieth receptaculum, an instrument of containing any thing, and in this sense it may be here fitly construed, nor do there want fit resemblances in which the messengers of Christ are like to Vessels: More particularly in these four respects.

1. Vessels are not natural but artificial instruments: Nature affords the material, but Art, and Industry produce the Form by which it hath the Capacity of a Vessel. It is no less true of Ministers, Nemo nascitur Christianus, no man is born a Christian, much less a Minister: Indeed ex quovis ligno non fit Mercurius, there must be natural parts in them that undertake this Function, but those are not sufficient: And therefore in the first Plantation of the Church, God did by immediate Inspiration, and the Collation of extraordinary gifts, enable men for the discharge of this Office, and afterwards in the growth and progresse of the Church; that Inspiration ceasing, so as no more to be expected, there was and still ought to be a training up of youth in the Tongues, Arts and Sciences, and after that a great deal of Industry (joyned with ardent Prayer) in the study of the Scriptures and Theological verities by them that take upon them this sacred Calling. The truth is, whatever account the men of this age make of a Ministers work, yet it is so weighty and divine an imployment, that no small time and pains must be spent in preparation for it. And

Gener. 2.  
Partic. 2.

Vox apud Hebreos & Graecos ponitur pro quovis instrumento.

Loc. in Act. 9.

Gen 45.5.  
psal. 1.13.

15.

if St Paul, whom Christ calls a chosen vessel, and accordingly Act. 9. 15. in a singular measure, not only above other Ministers, but Apostles, fitted for this service, cried out, *magis tuus tuus tuus;* 2 Cor. 2.16. Who is sufficient for these things? How justly reprovable is their rashness, who whilst they can lay no just claim to an immediate inspiration, suddenly and unpreparedly enter upon this high imployment? Indeed such as these there have been in former times, who are called by Leo, Momentanei Sacerdotes and Gregory Nazianzen stileth *improvisorii sacerdos;* such as in a day, a moment turned Priests. Modo idiota mox Clericus, now Laicks and anon Clerks. But what swarms of such extemporary and illiterate Preachers abound in this age, who to use that elegant Fathers expression, *Owe more sacrifices for their own, than the peoples ignorance;* and as those Romans of old called Cincinnati were advanced *Astivâ & aratro ad dictatores,* from the plough to be Dictators, so these skip from the shopboard to the Pulpit.

It was a sad but just complaint, and too suitable to our times that Gregory Nazianzen took up in his daies, *No man is accounted a Physician that hath not first studied the natures of diseases, nor a Painter that hath not been exercised in drawing of lineaments, and laying on of colours, but Preachers are found easily such as have never bestowed time or taken pains in preparing themselves for that service.* Oh how shall the very Heathen rise up at the last day and condemn the men of this generation! Plutarch tells us that the Virgins which were to attend Diana's Temple, were for many years brought up as it were in a School, and called μητρική, such as would administer sacred Rites, and then being sufficiently instructed they were called μητρί, admitted to their divine mysteries, and afterwards they became τελειωτές, Instructors of others. Surely if the light of nature taught them to use so much care in educating those who were to perform the worship of a false Goddess, how shameful is the blindness of those Christians who think some natural abilities of memory and elocution sufficient to qualify a Priest of the true and most high God.

2. Vessels are not all of equal capacity, some are less, others greater; several trades have vessels of divers sizes: So is it among

among Ministers, both in respect of Offices and Gifts. In the beginning of Christianity there were some Apostles, some Prophets, some Evangelists, and soon after there were some Bishops, some Priests, some Deacons ; and this variety of Orders hath ever conduced much to the unity, harmony and beauty of the Church. This diversity is no less apparent in regard of gifts, all have not alike abilities, nor are equally fitted for this sacred Employment ; there is indeed a ~~spiritual~~ competency of gifts which every one attaineth to whom God calleth to this Work : but though all have some yet not the same gifts, as St Paul puts the question, intending thereby a negation, *Are all Apostles, are all Prophets ?* So may I say in this, All are not Chrysostome's and Chrysologus's for golden mouthed Oratory ; all are not Epiphanius's and Augustine's for Confutation of Heresies ; all are not like Hierome for skill in languages, and Athanasius for profound knowledge : God who is a most free Agent dispenseth endowments variously according to the pleasure of his own Will : Some with Eliyahave a double portion of Eliab's spirit, yea with Benjamin, their messe is five times bigger then their brethren, whilst he giveth to others with a more sparing and narrow hand. The Ministers of the Gospel are elsewhere resembled to Stars, and among others for this reason, as all Stars are not of the same magnitude nor of the same lustre, so is it in the Firmament of the Church, One Star differeth from another in glory and one Minister from another in Gifts. I shut up this with Gregory Nissen his observation concerning Solomons Chariot, the pillars wherof were silver, the bottome gold, and the covering purple ; which that Father applieth to the Church ; and by the several parts thereof understandeth ~~spiritual~~ <sup>the</sup> ~~material~~ Preachers, the Preachers of the Word, some whereof have golden, others silver, others purple Gifts, of different degrees and excellencies.

3. Vessels are not the originals of what they have, but it is poured into and received by them. The Well hath a Spring in it that yeildeth the water, but the Cistern must have it conveyed into it. The Mines hath the Treasure in their own bowels, but it is put into the Chest. The parallel holds in the Preachers

Preachers of the *Gospel*, who are not the *Authors* but only the *Receivers* of those *Truths* they publish. What St Paul saith of himself, is true of every faithful Minister, *I have received of the Lord that which also I delivered unto you.* To this purpose it is observable that the *Hebrew* word which we render *report* properly signifieth *hearing*, intimating that we must first hear from God before we speak to men, and speak nothing but what we hear. In reference to this it is that the *Bishops* in *Clement's Constitutions* are called *doctores et prophetae et presbiteri gatus loquitur.* the *Receivers and Proclaimers of Gods Word.* Among other resemblances Preachers are compared to *Ambassadors*, and as the *Ambassador* speaketh not from himself, but that message his Prince puts into his mouth, so must every *Messenger* of God. Excellently to this effect *Vincentius Lirenensis* occasionally treating of that of S<sup>t</sup> Paul to *Timothy*, *Keep the good thing committed to thee.* It is committed to thee not to be invented by thee, *What thou hast received, not what thou hast fancied.* Not framed by thy own wit, but taught by another; of which thou art not an author but a keeper, in which not a leader but a follower; so was *Timothy*, so is every Minister in respect of divine truths. I close up this with that expression of the Apostle to the *Corinthians*, *God maketh manifest the savour of his knowledge by us in every place.* We manifest the savour, but it is of his knowledge, to wit; that knowledge we receive from him, *Quid est deponit, id est, quod tibi crevit, id est, quod a te inventum quod accepisti non quod excogitas, id est, rem non ingenii sed docti, non usurpatum, non a te prolatam, in qua non autor debes esse sed custos, non institutor sed settator non ducens sed sequens.* *Vinc. Lyr. adv. 2 Cor. 1.14. Oecumen. in loc.*

4. *Vessels* are not only for *reception*, but *effusion*, as they receive and retain, so they let out what is put into them; yea the vessel receiveth for this end, not only that it may *keep*, but that it may *part* with its liquor; such ought the *Ministers* of *the Gospel* to be, not only *conches*, but *canales, Condi*, but *Promis* *shells* to retain, but *Pipes* to convey the *divine Nectar*, *Layers* up but *layers* out of this *heavenly treasure*. The *Apostle* speaking of the ordinary Ministers, describeth them by two Titles, the one Metaphorical, the other proper, to wit *Pastors* and *Teachers*, the latter of which, saith St *Augustine*, is annexed,

Aug Ep. 59.

*Vt intelligentes Pastores ad officium suum pertinere doctrinam* that Pastors may know it is a chief part of their *Office to teach* and *instruct* the people. The *stomak* receiveth not food for it self, but to *norriſh* the body, The *Steward* money to employ for his own use only, but to provide for the family; and the *manifestation of the spirit* is given to every man, especially Ministers, to *profit* *withall*. This Treasure is a *depositum*, a trust committed, and that for *uses*, and those not *private* but *publice*; this *light* is *communicated* not to be *hid* under a *bukel*, but for the *illumination* and *consolation* of them that are in the *house*. It was *Christs* promise to his *Apoſtles* to give them *os & sapientiam*, a mouth and *wisdom*: What a *vessel* is without a *vent*, that is *wisdom* without a mouth: *Wisdom* that is *hid* and a *treasure not seen*, what *profit* is in them both? Indeed a mouth without *wisdom* may prove *pernicious* and *wisdom* without a mouth cannot be *profitable*, *Christs* Ministers have both, *Wisdom* in themselves, and a mouth to *inſtruct* others.

1 Cor. 12.7.

Juc. 21.15.

Vt Ep. 20.30.

Matth. 25.9.

Cassiod. in Ep.

Matth. 25.29.

*Quo in plures  
diffunditur eo  
redundantior  
manat.*

Ambr. 2. Offic.  
Cap. 15.

And so much the more reason have these vessels to communicate *his treasure*, because it is not impaired by imparting. Indeed this is another *excellency* wherein this treasure transcends all earthly treasures; those *wast* by *spending*, this is not at all diminished by *distributing*. As the *feal* maketh an *impression* on the *wax*, The *fire* conveyeth the *heat* into *iron*, One *candle* lighteth many without any losse of figure, heat or light; so the communicating of this treasure will *inrich* others without *impoverishing* our selves: Here is no place for that allegation of the *Virgins*, *Not so, least there be not enough for you and us*: Never any had the leſſe knowledge himself, by teaching others: Nay the truth is this treasure *alſo confone* *minuitur*, *communicatione*, *multiplicatur*, is *leſſened* by *hiding*, multiplied by *imparting*; like the *widows oyl* in the *vessel*, that increas'd by pouring out, that being ever verified. *To him that hath ſhall be given*. And thus in all these respects are Preachers fitly compared unto vessels.

The *Use* of this particular is that which concerneth my Reverend Brethren of the Clergy, that they seek by *prayer*, and *labour* to be more and more fitted for their *Function*, th t those of meaner gifts do not envy them that have greater, nor they that

that have greater, despise those that have meaner; that they deliver nothing but what they have received from above. Finally, that they hide not their talents in a napkin, but lay out Ambr. 3. of  
cap. 15. the r parts and strength for the peoples good.

But it is not fit for me, who am *minimus Apostolorum*, to be your *instructor*, besides I doubt not your piety and wisdom hath already prevented my discourse in your meditations, and therefore I pass on to the.

Partic. i. Word of diminution, Earthly, One hath well observed the elegancy of the Antithesis, *Thesauri pretium opponit vilitati involucri*, What more pretious then this treasure? What more vile then earthen vessels? Indeed the Candlesticks by which as generally the Churches, so eminently the Bishops of those Churches are to be understood, are said to be golden, and yet here these vessels are called earthen; both may well stand together, Golden in respect of the solidity of their doctrine purity of their conversation, and yet earthen in regard of the frailty of their condition.

The chief Question to be discussed is Upon what grounds the Apostle thus denominateth himself and his fellow labou-  
rers. To which a threefold Answer may well be and is re-  
turned by Interpreters.

The term of *earthen* is fastned by St Paul upon the Ministers, *Respetu statutus, persone, corporis*, in respect of their state, persons and bodies, the two former more speciall relating to the Apostles, though too often verified in severall ages of their Successours; the last more general, as being common to all the Messengers of God, that have been are or shall be.

In regard of their state, which is for the most part mean and Non illustres low in the world, Golden and Silver vessels are of worth and *sed humiles, &* price, but earthen are of little or no value, such is the usual *nullis humane condition* of Gods Messengers who are frequently exposed *potentie, fortuna prærogative, spectabiles.* to want and penury. Instances in this kind are numerous, and that in most eminent Worthies, *Gregory Nazianzen* saith Musc. in loc. of St Basile, that he had only what was necessary for his susten-  
tation, and *ταῦτα οὐ μείνειν*, His riches was to have no-  
thing. St Augustine who was rich to Religion, to the Church, yet was poor to himself, and therefore when he died, he made no will, since as *Passidus* saith of him, *Unde condideret pauper Christi*.

*Chriſti non habebat, The poor Saint bath nothing whence he ſhould  
lay up an eſtate. St Cyprian whose life was golden, death  
purple, manners pretious, yet his eſtate was low, Chriſt's own  
Disciples were poor Fisher-men, Pauperes cenuſu loco humiles,  
Viles arte, obſcuri vita labore communes, men of low estates  
mean trades, obſcure and laborious lives. Chryſol: Serm.2.  
Gr.Naz. or 20*

*Nay St Paul himſelf was no other then a Tent-maker, a Trade  
that could not inrich him, yea beholding to almes for his ſupply.  
Thus as the poor receive the Goffel, ſo they that publith  
it are many times poor and low; not that thus it ought to be,  
as the opinion of too many in our daies is, who would have  
Minifters live like beggers, upon benevolence, and account it a  
prudent policy to keep them poor. St Paul (though upon ſpecial  
grounds he was pleased to condescend to that way of live-  
lihood) yet asserts maintenance to be the Minifters due, and  
this not narrow, but ample and honourable; what else  
meaneth that character, which, among others, he giveth of  
the Minifters in the Epistles, both to Timothy and Titus, that  
they ſhould be lovers of, yea given to hofpitality, ſince it is no  
ſmall competency of eſtate, which beſides both the preſent  
and future provision for his family, will inable a man to be  
hofpitable. But yet thus moſt uſually it falf out, through the  
impiety and iniquity of men, that the Preachers of the Goſpel  
are neceſſitous and indigent, earthen vefſels. It is that  
therefore which they ſhould make account of, nor to be great  
or rich in this worl'd, comforting themſelves with meditation,  
that their reward is with the Lord.*

*1 Tim.3.3.  
Tit.1.8*

Eſt. 2  
Lap. 3 in loc.

Chryſol.  
Serm.22.

2. In regard of their Persons: Earthen vefſels being little  
worth and light ſet by, whiles golden and ſilver vefſels are  
locked up ſafely, and onely uſed for the entertainment of ſpecial  
guesis: Earthen vefſels ſtand in open places, are uſed by  
every ſervant, nay many times are trampled under foot; ſo  
is it with the Preachers of the Goſpel, they are viles, abjecti ho-  
minum aſtimatione, base and diſpiled in the eyes of wicked  
men. Our bleſſed Saviour ſpeaking to his Disciples, calleth  
them a little flock; though they were to be ſhepherds of the  
people; yet they were a flock in reſpect of Chriſt. But why a  
little flock? Surely not only in reſpect of quantity but quality;  
let Chyſologus give the reaſon, Grex pusillus mundo, magnus

Deo

Deo. A Flock great indeed in Christ's, but little in mens eyes. Chosen vessels they are by God, but rejected by the world; and to use the Prophet Jeremie's expression, *Vessels wherin there is no pleasure*. What that Emperour Frederick the 3d said concerning Kings, *An nescitis principes quasi signum populo expostos?* do you not know that they are oft times as a gazing stock to the people? may as truly be affirmed of Ministers. The Prophet I<sup>s</sup>ra<sup>e</sup>l useth an expression not much unlike, concerning himself and the children God gave him, that they were *for signes and wonders in Israel*: Nor did Elia<sup>b</sup>, Elisha, Micaiah, Jeremy and the other Prophets fare any better then he, in the places where they prophesied, but were mocked, misused and despised by the sons of Belial among whom they lived. What entertainment the Apostles found let St Paul speak, *1 Cor. 4.13.* *We are made as the filth of the world, and the offscouring of all things to this day.* Both the words there mentioned are Dr. Hammond by the late learned Expositor refer'd to the same thing, and on the New Testament. were used among the Crecians, concerning that refuse, vile person which was picked out to be a lustration for a City in a publique calamity, of whom they said when they had burnt him, and cast the ashes into the sea, *τινα και τινα ουρανον*; thus contemptable and odious was St Paul and the other faithful messengers of Christ in the Jews and Heathens esteem. Should I trace the footsteps of Ecclesiastical History, I might tell you how Cyprian was nick-named Coprian, Atbanasius Sathanasius, and still they that have been most Orthodox and zealous Preachers, have met with the greatest despite and opposition from heretical, schismatical and profane persons. But I need not seek for instance abroad, when there are so many at home. Indeed we may remember those Halcian daies when both Wealth and Honour attended those who serve at the Alter, and the Clergy (as they ought to be) were accounted worthy of, and accordingly received double honour. But at this day how doth sad experience verifie, that the Priests are made the lowest of the people! That complaint of the Church may most justly now be taken up, *They regard not the Lam. 4.16.* persons of the Priests. Yea, as if some new Cadmus had sown the earth with Sauls teeth, and Shimeis tongue, they belch out

out contumelies against Gods Ministers. Many of these *Vessels*, and those most accomplished for this sacred service, are laid aside as *useless*, rejected as *worthless*, and *tantum non* only not *dashed in pieces*. Nay to that height of impiety are many come, that not only our *persons* are *despicable*, but our very *Function* is *contemptible* in their eyes. Oh that such would consider how near they strike at God himself.

*Ignat. Epist. ad Smyrn.*

*Luc. 10.86.*

*Ariippus.*

*vers 8.9.*

*March. a. 12.*

*μαρτυρία; Εἰ δηποτεν διπλάσια καὶ τέλεια* faith *Ignatius truly*, which we may English by that of our Saviour, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me*. Nor let my Brethren of the Clergy be too much *discouraged* because *disregarded*: It was a notable speech of the *Philosopher* to one that reproached him, *Tu proferendis ego perferendum in iuriis idoneus*; let us be as ready to bear, as they forward to cast disgrace upon us. Cast our eyes on the two *next* verses to my text, and observe St. Pauls heroical expressions, such indeed as well befit a Minister of the *Gospel*, *we are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not discouraged*: Though our *persons* be as *earthen vessels* in the *worlds estimation*, and so used or rather abused, yet let not our *spirits* like *earthen vessels* be broken by any *affliction*; nay rather remember what Christ said to his *Disciples* in the like case, *Rejoyce and be exceeding glad, for great is your reward in heaven, and so persecuted they the Prophets which were before you, you are come in their stead, and therefore must expect their usage*, and it is a *comfort* you do but *pl. dge them in that cup of which they have drank to you before you do but follow them in that way* which they have tracked already, *so persecuted they the Prophets, yea and the Apostles too, in which regard they are here called Earthen vessels*.

3. Lastly, This Epithete *earthen* is annexed to these *vessels*, the *Preachers of the Word*, in reference to their *bodies*; as their *mean condition, base estimation*; so their *bodyly constitution* proclaimeth them *earthen*; this is that which is common to *Ministers* with the people, since though in regard of their *Calling* they are *præ aliis* far before others, yet in *this respect* they are *ficut ceteri*, such as others.

1. Thus

1. Thus their bodies are earthen because formed of the *dust* of the earth, *Testacea secundum originem*, so *Tertullian*, *Earthly Testul*.  
in their *Original*, upon which ground they are called *houses* of clay, the inhabitant indeed is *heavenly*, but the body *earthly*: Job. 4.19.  
*Vas fictile nil aliud quam lutum igne coctum*, as earthen vessels  
so are our bodies fashioned out of clay. Lap. in loc.

2. Again, as earthen vessels are subject to flaws and cracks, yea to breaking in pieces, so are our bodies liable to sicknesses, diseases, till at last by death they fall and are broken in pieces. In this respect the Apostle Paul, calling the body an earthen house, addeth presently, be dissolved. To this purpose is Grotius his Paraphrase, *In corpore multis malis obnoxio quod facile frangitur*, we have this Treasure in bodies subject to many evils, and at last to a dissolution. This construction is that which both the Greek and Latine Fathers generally take it in. Among the Greeks, St Chrysostome speaketh very fully to this sense, Τὸ διατίνεται τὸ ὑπόβαθρον τῆς φύσεως καὶ τὸ πάθος τῆς φύσεως σπένδει τὸ θερμότατον καὶ δύνατον καὶ τὸν καὶ λίπης μετεξιάσαντα πάθος, he useth this term of earthen to denote the mortality of our nature, infirmity of our flesh, which by diseases and a thousand other accidents is exposed to death, and so dissolution. Among the Latines St Ambrose speaketh to the same effect, *Fictilia vasa dicem confirmationem naturae significat*, the weakness of our nature is signified by the earthen vessel; and therefore St Jerome explaineth it by the term *fragilis*; Theophylact by the word *Onyrā* they are frail mortal bodies we carry about with us: and as earthen vessels are easily, suddenly broken a sunder, one fall on the ground in a moment dasheth them in pieces; so are the bodies of Gods Ministers subject to a speedy and sudden dissolution, whereby they become unserviceable to the Church. Indeed in one thing there is a difference, earthen vessels when they break, break irrecoverably, so as the peices cannot be reunited; but the bodies of the Saints and faithful Ministers of Christ, though they moulder into dust, shall at the last day be repaired, refined and most gloriously beautiful. They differ then in the consequent of the breaking, but in the breaking it self they agree, and therefore fitly are our bodies called earthen vessels.

The

Grot.  
Dr Ha-  
mond

The Greek word here used ἵσπανον is derived from ὅσπερον, which properly signifieth the shell of a fish, and in this sense (as critical Interpreters observe) it agrees with the matter in hand, it being ordinary to lay up those things we value in shels or boxes and cabinets made of such: and withal those shels in regard of there brittleness are apt resemblances of our bodies. The Platonists, who fancy two bodies, one more spiritual, which they call ἄκμα τῆς ψυχῆς the Chariot that carrieth the soul in it; the other more gross, that which we see and feel, call this latter ἵσπανον, because it is in their opinion as a shell which hath a finer body within it: This being but a fancy I leave it, the true reason of this expression, whether you render it shels or earthen vessels, is, because as these so the body is of a frail nature, easily and quickly destroyed, nor have the bodies of Ministers any greater priviledge then others: We that preach eternal life are dying men, yea whilst the word of life is in our mouths, many times death is in our faces. This Wolf will not only worry the sheep but the shepherd: This enemy will not only set upon the souldiers but the Captain. This Plunderer will seize upon the Crown and the Mitre the Scarlet and the Rocket: and as at Chess when the game is done not only the pawns, but the Bishops, yea King and Queen are tumbled down and put into the bag: so not only mean and vulg're persons, but Princes and Priests fall down by death into the grave; and as Judges, though they be shields of the earth, are but earthen shields; so Ministers though vessels that carry his Treasure, yet are but earthen vessels.

Psal. 47. 9.

i. A necessary  
Caution.

To wind up this in a word of Caution and exhortation.

Do not think the worse of, or value the Treasure the less because brought in an earthen vessel. It is that folly, yea wickedness of which too many are guilty, who because they are men that speak to them, think the message is not Gods, measuring the worth of a treasure by the meanness of that which conveyeth it; But tell me, I beseech you, will any man value gold the less, because brought him in a leathern purse; or slight a pretious pearl, because found on a dirty dunghill? and why then should the Gospel be undervalued because they are mortal men that Preach it?

The

The truth is we have cause to admire and bleſſ both the power and the goodness of God, his power which by ſuch weak means accompliſheth ſo great a work; indeed as the Apostle here tells us for this reaſon the treasure is in ſuch vessels, that the excellency of the power might be of God, his goodness which is pleased to lay it up in ſuch vessels that it may be the easier come by, to ſpeak to us by men like our ſelves with whom we familiarly converse; he could if he had pleased have put this treasure in heavenly vessels, uſed the Ministry of Angels, but we could not have received it ſo comfortably from them; ſo that in reference to us God is pleased to make them the instruments of publishing the Gospels mysteries, and as it is his merciful condeſcenſion that he is pleased to deliver heavenly truths in earthly ſimilitudes ſo is it no leſs that he maketh them known by earthly men.

And to carry it a little further, let us be ſo far from despifing this treasure because of the vessel, as not only to bleſſ God who hath put it into ſuch vessels, but to honour the vessel be-cause of the treasure. *Utrumne quia testacea eſt ſecundum ori-ginem ſcilicet ex limo deſtruetur, an quia divini, theſauri condi-torium extolleatur?* faſh Tertullian ratiōnally. Shall the ves-ſel be caſt by because it is earthly, or ſhall it not rather be preferred because it is the repository of a choice treasure? Let me therefore beſeech you in St Pauls words to the Thessalonians, to know them which labour among you and to eſteem them very highly in love for their works ſake, measure them not by their frail natures but their honourable imployments, not by what they find from the world, but by what they deserve; they are earthen, adore them not as Gods, but the treasure they bring is heavenly, honour them as men of God, let not the treaſure be contemned for the vessels ſake, but the vessels be eſteemed for the treasures ſake.

Tertul. de  
Refur. car. c. 44

1 Thes. 5.12,

13.

## 2 The word of exhortation concerneth

1. Partly us who are of the Clergy, that we follow the pat-tern which our Lord and Master hath ſet us, where he faſh, I must work the work of him that ſent me whilſt it is day, the night cometh when no man can work. Oh let us break this bread of life before we be broken by death, burn and ſhine in doctrine and conver-

conver-

conversation before our *Lamp be put out*; do all the good we can by *imparting this treasure*, before our earthly house of this Tabernacle be dissolved, but I hope there is not much need to enlarge in this.

2. Partly you who are of the *Laity*, that you learn

1. To make much of your conscientious painful *Ministers*: the more *precious* the *liquor*, and the more *brittle* the *vessel*, the more *charly* are men of it. Oh how tender should you be of them who, though *weak* creatures, bring the *glad tidings* of *salvation* to you? A friend that cometh to us but cannot stay long with us, how much is he *made of*, and how freely *entertained* by us, and will you have no regard of those who are both *yours* and the *bridegrooms* friends? and ere long must be *taken* from you? Nay let me tell you, no readier way to hasten their *removal* than your *disregard*, nor will God long continue his *Candlesticks* among that people, who do not *prize* them and their *light*.

2. Make *use* of them, and get all the good you can from them whilst they live: If one have borrowed a *book* which ere long must be returned to the owner, how diligent is he in *picking* and *transcribing* what *notes* he can out of it: We are but *lent* you for a time, and that during the good *pleasure* of God. As Christ said to his *Disciples*, so may we to you, *Us you shall not have always with you*: Oh suck all the *knowledge* you can from our *lips* whilst we are able to speak to you, and hear us every day as if it were to be the last day you should hear us.

And truly never more *need* of practising this duty then now, not only because *Ministers* are *earthen vessels*, that is subject to *mortality*, but because they are *earthen*, that is *despised* in these times, and who knoweth how far God may permit the *malice* of wicked men to proceed, it may be to the *breaking*, or if not, yet to *stopping* the *vent* of these *vessels*. The *mouths* of your *Ministers* must in a few years be *stopped* with *dust* when they are laid in the *grave*, it may be before that they may be *silenced* from *publique Preaching* the *Gospel*: Oh therefore be *wise* to *improve* the present opportunities God puts into your hands! Suck the *milk* of *instruction* from the *breasts*

breasts of these nurses, whilst they are able to give it you : Buy the syde of consolation from these spirituall Merchants, whilst they can sel it you ; do as the Egyptians, who when Nilus overfloweth the banks, dig pits to put water in, that they may have supply when it shall return to its channel. Do as the shell-fish, which taketh in moisture whilst the tides flow in upon them, that may preserve them when it ebeth, and leaveth them dry. Finally, do as Joseph, who in the years of plenty laid up flore againg the famine came. Oh be diligent to fill the vessel of your hearts with that divine treasure which these vessels yeild, against the time when you may, nay must be deprived of them ; they can instruct, exhort and comfort no longer then life, you have no assurance of their lives, they have none of their own, how long they shall continue ; nay indeed, both they, and you are assured they cannot continue long, being but earthen vessels, mortal men.

But we have this treasure in earthen vessels.

A doleful instance of this Scriptures verity we have in the sad occasion of this daies solemnity : the death of this faithful Minister of Christ, affectionate Son of the Church, vigilant Shepherd of his people, Mr Richard Goddard, whose livelesse dust lieth before us, and now my Discourse like a circle is returned to the point where I began, our deceased brother, whose losse is deservedly to be lamented, and Worth higly to be commended.

Indeed should I have fulfilled his modest desire, his name and vertues must have been buried in oblivion as well as his body in a grave : But had I in this satisfied his will, I must have been at once injurious to Gods honour, his memory, and others profit, since by paying the tribute of praise to Gods dear servants, we advance Gods glory, perpetuate their remembrance, and adde spurs to the pious endeavours of those who survive.

I could heartily have wished that this double task both of speaking to so Reverend and Worthy an Assembly, and of so choice and eminent a person, had been imposed on some one of these many silver Trumpets whom I have now in my eye ; but the undeserved respects of my dear friend by Will put me

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upon the one, and his superlative merit and my due regard to his Name though it be against his will, obligeth me to the other.

I shall not expatiate in his just and due Character, and therein somewhat correspond to his desire: Indeed I need not, his Worth being so well known already, both in City and Countrey, he is gone out not like a common candle in a snuffe or stinke, but a Taper, hath left a sweet favour behinde him in the Nostrils of all that knew him.

That I may the more both suitably and succinctly delineate those graces (which though they are gone with him for his comfort, do yet stay behinde him for his honour and our imitation.) I shall make use of the Metaphor of a vessel which we meet with here in the Text.

A Vessel indeed he was a choice Vessel: What Eusebius calleth St Hierome, I may well apply to him, he was *Vas virtutum admirabile*, a Vessel adorned with an admirable variety of natural abilities, moral vertues, and spiritual graces, every way fitted and furnished for that divine imployment to which God had called him. What St Basil laid of Gregory Nazianzen, I may say of him, ενυπερθαλασσιος βαθυς πινακης οιων της γης he was a deep Well, an excellent Vessel, and as it were the mouth of Christ.

To say much in a few words, For knowledge and wisdom he was a Vessel of gold, for purity and innocency a Vessel of silver, for uprightness and integrity, a Vessel of transparent glasse; for resolution and courage in suffering (of which he had his share) a Vessel of brass; for perseverance and constancy in the Orthodox Faith, a Vessel of stone; and which was the Crown of all, for lowliness and humility an earthen Vessel; since whilst he was glorious in the eyes of others, he was contemptible in his own.

A Vessel he was full of all sorts of precious liquor, the wine of zealous devotion, the oyl of pitiful compassion, the honey of a sweet disposition, the water of penitent contrition, and the milk of spiritual consolation.

To come nearer to the Text and Him, He was a Vessel to whom

whom this *Treasure* of the *Gospel*, and the *dispensation* of it was committed, which how *conscionably*, *diligently*, *faithfully*, frequently (as farre as the *weakness* of his body would permit) he discharged, I doubt not but many here can and will attest; He was a *Vessel* not closed but *open*, not with a *narrow* but a *large* vent. That *worldly* treasure of estate he had, he was continually *imparting* to his *distressed brethren* in his *life* and at his *death* bequeathed a full *fifth* of his *estate* to them who can hardly obtain a *fifth* of their *own*. And this *heavenly* treasure of the *Gospel* he did with no lesse alacrity *distribute* among his people; how many of all *degrees* from all parts, *golden*, *silver*, *earthen* *vessels* were filled at his! Noble, rich, poor persons, all *inriched* their *souls* with the *treasure* that was dispensed by his *lips*. Methinks many of you are now calling to minde in what a clear *method*, choice *words* and fit *phrases*, with what pregnant *similitudes*, plentiful *illustrations*, pithy *perswasions*, sweet *insinuations*, powerful *inducements*, *allegations* of antiquity, and variety of good *literature* (so as both the *Learned* may receive satisfaction, and the *meanest* reap benefit) he did *Preach* the *Word* amongst you.

Finally, That which compleateth his *Character*, This *Vessel* retained the *sent*, the vertue of that himself which he poured out to others: The course of his *life* was consonant to the tenour of his *Preaching*, οὐαὶ τοῖς ἀπόστολοῖς, εἰς πάσῃν γῆν, as *Gregory Nazianzen* saith of *St Basili*, He spake what was to be done, and did what he spake; he did not only διδύμως, bnt διδύμως, scilicet *predicare*, but *innocenter agere* order his *Preaching*, but *conversation* aright.

That sickness which occasioned the breaking of this precious *Vessel* was indeed sharp and short, but as himself expressed to me at the beginning of it, he did not fear, because already prepared for death. And though the *violence* of the disease oppressing his spirits, suppressed the freedom of his speech, yet (blessed be God) it did not bereave him of his senses nor wholly of his *spirit*, in so much that not many hours before his death he made to a loving friend of his there present, a *pious confession* of his *faith* and *hope*, so that what

*In vita Ambr.* St Ambrose said of himself, *Non sic vixi ut me pudeat vivere, nec mori timeo quia bonum Dominum habemus,* I may truly affirm of him, He so lived that he was neither ashamed nor afraid to dye.

The Vessel of his body is now broken by the band that formed it (to which I desire we may all submit) yea that service which he was made for is now finished, else he had continued longer. As for the Pearl that was in his casket, his Soul, I doubt not but it is safe in Abrahams bosom; yea the Vessel of his bo'y rests in hope of restoring and rejoyning that Pearl, when it shall be for ever a Vesse! of honour, glory and immortality.

I have now only a double word to present,

1. The one to the Reverend Clergie of this City here present, those particularly who have yet the liberty of their Function, that according to our several abilities we would endeavour as much as may be by our diligent Preaching, exemplary living, to make up the losse of this our Brother. Methinks God speaketh to us this day, as he did to Joshua in another case, *Moses my servant is dead, be strong and of a good courage;* ever remember that such a pillar being taken away, the greater burden lieth upon our shoulders.

2. The other to his Religious Auditors, and especially his well-affectioned Parishioners. He that stood in this place like a Jacob to rowl away the stone from the well, open the difficult places of Scripture to you, is now removed from you; he that stood like a carefull watchman to awake and warn you, is now by death put to silence: Finally, he that like a sun shined with the beams of instruction and consolation among you in this horizon is now gone down, and which is the more sad, *Your eyes shall see him no more till the last day, the morning of the resurrection.* The bottle which filled you is now emptied, the vessel which enriched you is now broken, the gourd whose shadow refreshed you is now withered; and I am confident, so ardent was your love towards him, so great the benefit you received by him, that I need not bid you be sensible of the losse. The more needful counsel is to be content with, and patient under it; and so much the rather, because it is no more than what

Josh.1.2.6.

what you ought to expect, and especially in regard of him who was not only an earthen vessel, but one that had such a flaw, I mean disease, which would ere long have broken him. And now Beloved, though the vessel be broken, yet let not the treasure be lost; do you by him as Irenaeus did by Polycarpus, keep fresh in your memory his Sermons, his Discourses, his goings out and comings in. This is the best way to remember him, by remebering his counsels; to mourn for him, by mourning for your unfruitfulness under his labours; to honour him by expressing the efficacy of his doctrine in your hearts and lives.

Nor let it be an unwelcome admonition to you (with which I will close) be carefull whom you choose to succeed this our Reverend Brother: not one that shall pull down what he hath built, but rear up what he hath laid; pluck up what he hath planted, but water what he hath sown; not one that shall succeed him (to use Gregory Nazianzen's expression) as night after day, a disease after health, a frenzy after use of reason, and a storm after a calm; but rather as a sweet shower after a warm sun-shine, and a ripening summer after a budding spring.

To this end, as when Joshua was dead the children of Israel askt of the Lord Who shall go up for us against the Canaanites, so do you now the Captain is dead, consult with God, beg of him to direct you in the election of one who may leade you in the battel against your spiritual enemies: And withall as you seeke to God, so look into his Word, and let those directions which are there given be the rule of your election; so may you expect and shall obtain such an one by whom your faith shall be edified, and thereby (that which was his earnest desire) the salvation of your souls accomplished.

Gr. Naz. or. 21.  
Judg. i. 1.

FINIS..



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M. A. and Preacher to the Parish of St Dyonis  
Back-Church.

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